

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## MISCELLANY.

### MR. RIPLEY'S SERMON.

[CONCLUDED.]

Especially let us beware of self-complacency. Let us cherish a holy humble dissatisfaction with ourselves, always contemplating how much yet remains before we reach the standard of excellence, and not the attainments already made. The man who looks back on the race ground, to survey how far he has proceeded, cannot be expected to win the prize. The moment the Christian begins to admire himself he begins to depart from God; and the moment the preacher stops to view with self-complacency his gifts, his acquirements, his experiences, his labours, or his success, from that moment his ministerial character is injured. O if such self-flattering thoughts and emotions begin to arise within us, let us detest them, and let us wrestle with God in prayer that He would preserve us from their poisonous influence.

What are we, compared with what we ought to be. What are we in comparison with those men of God who have gone before us who were mighty in words and in deeds, and who stand on an eminence so high that a wide interval stretches between them and us. And these reflections lead me to advert to another topic—the importance of contemplating illustrious models of ministerial excellence. There are men now living who may in truth be called good ministers of Jesus Christ, and there have been such whose lives are recorded in the sacred page, or in the history of the church.

Perhaps no mere mortal has exemplified this character more fully than St. Paul. Let us study his history as narrated by the beloved physician, or as exhibited in those ardent epistles of his own in which he appears to have poured forth his very soul. The contemplation of such examples would be useful in several ways. In the first place, it would cause us, as I have already hinted, more plainly to perceive, and more deeply to feel, our imperfections and faults. Secondly, we should be excited to imitate those eminent and holy men; beholding their work of faith, and labor of love and patience of hope, we should burn with intense desire to follow their steps. Again the very contemplation of such a character has an assimilating effect on the mind. A gradual conformity to the admired and beloved object takes place.

Further, we are encouraged in our aim to be like these holy men, when we reflect that they were but men, possessing the natural imperfection and sinfulness common to all, liable to weariness, and exposed to the same temptations as assail us. And the same grace, which out of weakness made them strong, can strengthen us. He who gave them zeal and love and patience and faith and success is all-sufficient—and he will impart the same unto us if we beseech him with earnestness and perseverance.

3. How great is the reward which awaits the good minister of Christ. His fame may not be spread abroad on earth—nor he desire it—his income may be small and precarious—sorrows and trials, reproach and contempt, bonds and afflictions may abide him; but for him there is laid up in heaven a crown of righteousness—a faithful servant, he will be admitted into the joy of his Lord; and what raptures will be his during the ages of eternity, while beholding and praising that Redeemer whose glory he had labored to promote, and the advancement and prosperity of whose kingdom constituted his chief joy while on earth. His reward will infinitely outweigh all his toils and sufferings for Christ.

4. Let us pray the Lord of the harvest that he would send forth many such laborers. Many are needed—to supply our destitute churches—to fill up the vacancies which frequently occurring deaths occasion—to plant churches among the increasing population of our country—and to proclaim through the world to Heathens, Jews, Mahometans and nominal Christians, the pure Gospel of Christ.

And those who furnish evidence that God designs them for this work, and whose

age and circumstances permit them to pursue literary studies, let us assist by our prayers, and by our alms, and by patronizing the Society on whose behalf we are assembled. It is not the object of this Society to make ministers.—We abhor the thought—but to afford to those whom, we trust, God has called to the ministry, the opportunities of acquiring knowledge.—If sound learning is an advantage to a minister, and if youth is the best season to acquire it—and if it can be obtained with more facility, at a public institution, where numbers are engaged in the same pursuit, where several instructors are employed, and where a good library and other requisite apparatus are at hand, than with an individual private teacher—if these indisputable, these almost self-evident propositions be granted—then the claims of this Society must be allowed fair and important: and you may with propriety be requested to aid its funds by your contributions this evening.

Let us remember, my hearers, that we are the stewards of God—whose is the silver and the gold—the great proprietor of all things. And on that great and solemn day, when we must give an account of our stewardship, it will not be an easy matter to have an occasion of regret to us, that on this evening, from correct motives, we contributed something according to our ability to the funds of this Society.

We earnestly beseech you, Christian brethren, to pray for these young men who have devoted themselves to the service of the Sanctuary. But you must, my young brethren, pray for yourselves. If you would become good ministers of Christ, you must be men of prayer. Seek from God all that strength and decision, and sincerity, and humility, in a word, all those gifts and graces which the sacred office demands—Search after knowledge as for hid treasure. But while cultivating and enriching the mind, let not the heart be neglected. Endeavor to be living witnesses of the truth that the acquisition of knowledge, and the culture of deep humility, ardent love and entire devotedness to Christ are not inconsistent with each other. Beware of pride, of selfishness, of indolence. Abstain from fleshly lusts, which war against the soul. Calculate on a life of toil. Endure hardness as good soldiers of Jesus Christ, and may your whole future lives be such, that you may receive from the Son of God, the commendation he once bestowed on the angel of the church of Ephesus. "Thou hast borne, and hast patience and for my name sake hast laboured and hast not fainting." Men and brethren, the time is short. Eternity, always near, is continually approaching nearer. We must all whether we have proclaimed or heard the Gospel stand before God, and pass the solemn test. God grant that each of us who have received this ministry may fulfil it and enjoy the approbation of our final Judge.—God grant that those who hear the word of salvation may believe it, and have eternal life. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

### SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

Written by the Poet Montgomery.

(Continued.)

In 1734 some Brethren went among the Indians of North America. Their labors, their trials, their sufferings, and their success, were extraordinary even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrine of God their Saviour, both in their lives and by their deaths. On one occasion, ninety-six men, women, and children being treacherously made prisoners by white banditti, and marched away from their peaceful habitations and beloved teachers, were scalped and tomahawked in cold blood; and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time eleven Missionaries, male and female, were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.\* In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground, by the American army under General Harrison. A Missionary and his wife accompanied the Christian Indians on their flight, who endured, for more than two years, the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion, he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion, will best elucidate the striking change wrought in him. "Brethren, said he, I have been a heathen, and have grown old amongst them; therefore, I know how heathens think. Once a preacher came, and began to explain to us that there was a God. We answered, dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then, again, another preacher came, and said, You must not get drunk, nor steal, nor lie, &c. We answered, Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are more drunken than thine own people?—And thus we dismissed him. After some time, Brother Rauch came into my hut, sat down, and spoke nearly as follows:—'I am come to you in the name of the Lord of Heaven and of earth: he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought what kind of man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern: however I could not forget his words; they constantly recurred to my mind. Even, when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your word to gain entrance among the heathen."

In 1737, George Schmidt settled in South Africa, and built himself a hut, and cleared a piece of ground near Serjeant's River. Finding it impossible to learn the Hottentot language, he sat resolutely upon the task of teaching the barbarians his own. He soon won the affections of these rude people, that many became willing scholars, and made proficiency in learning the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he went to Europe to obtain assistance, and to procure powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots till the hour of his death: he was wont to consecrate a part of every day to secret intercession with the Lord in their behalf, and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for some time, expecting his return, they were in the sequel lost among their countrymen; and during fifty years, according to human apprehensions, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with George Schmidt, to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot which he had cultivated: the ruins of his hut were yet visible, but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Baviaps' Kloof (Baboons' Glen). The New Missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it, under the shade of a magnificent pear tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours—an aged blind woman, who had been one of his converts, being traced out, produced a Dutch Testament, which he had given her when he left Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheep skins. A young Hottentot woman was in the habit of reading occasionally from this book to her; and this

young woman became one of the earliest converts of the three Brethren. In that place (since called Gnadenthal) there is now a flourishing congregation of Hottentots, and at a considerable distance another, (Groenekloof,) which is also greatly prospering.

A third Settlement has been lately begun, under the encouragement of the British government on the White River, near the borders of Caffraria. The afflictive disaster that befell this settlement, in its destruction by a horde of Caffre savages, is well known to those who are at all acquainted with the progress of the Brethren's Missions. By the return of peace, the Brethren have been enabled to resume their post; but the devastation was so complete, that much greater expense and labour will be required to re-establish the settlement than was necessary at its first formation. Its inhabitants are increasing, and it is beginning to assume the beautiful appearance of the two former stations, which according to the testimony of both friends and enemies to Missionary exertions, are like the garden of the Lord in the midst of the wilderness—the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The change which has taken place in their hearts the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself.

\* Some particulars of this tragical scene, were related by a sister who was almost miraculously preserved.—A cruel Indian war, occasioned by the contest between the English and French, had broken out, spreading terror and confusion through the whole country.—Late in the evening of the 24th of November, 1755, while the missionaries were at supper, their attention was suddenly roused by the continual barking of dogs, which was followed by the report of a gun. On opening the door of the mission-house, they observed a party of hostile Indians standing before the house, with their pieces pointed towards the door. On its being opened they immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garret, and barricaded the door with bedsteads. Hither the savages pursued them; but not being able to force open the door, they set fire to the house, which was soon enveloped in flames. Brother Fabricius, in attempting to make his escape, was perceived by the Indians, and instantly wounded by two balls. They then seized him, and having dispatched him, with their hatchets, took his scalp, and left him dead on the ground. Eleven persons belonging to the Mission were burnt alive, among whom was a child only fifteen months old. Sister Senseman, already surrounded by the flames, was heard to exclaim, "Tis all well, dear Saviour; I expected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed, and having made a hearty meal, departed.

### GOSPEL BAPTISM.

Baptism is a precious ordinance, because it represents in the most lively manner the believer's union and fellowship with Christ in his death, burial and resurrection.

Had the Jews kept the passover with leavened bread; had they partaken of it in a reclining posture, and with none of those signs of flight, had they sprinkled the blood of the lamb upon the ground, and not upon the doors of their houses, the whole intended representation would have vanished from the view, and the institution would have lost entirely its designed use. So if you change the rite of baptism by immersion into any other mode, in which there is no representation of death, burial, and resurrection, it will lose its original use, and become entirely another thing. The celebrated Dr. Owen, in speaking of divine ordinances, made the following weighty observations.

"All worship is obedience; obedience respects authority, and authority exerts itself in commands. And if this authority be not the authority of God, the worship performed in obedience to it, is not the worship of God, but of him, or them, whose command and authority are the reason and cause of it. It is the authority of God alone that can make an act of worship to be religious, or the performance of it an act of obedience to him." If then God never appointed sprinkling, as the ceremony of initiation into the Church, will it not irresistibly follow, according to the above quotation, that men, in observing that mode of applying water, perform no act of worship or of obedience to God?

Hence we observe in the language of the above author, that, "Our utmost care and diligence in the consideration of the mind of God is required in all that we do about his worship. The generality of men have been stupidly negligent herein,

as if it were a matter wherein they were not concerned. When once men come to such an unconcernedness in the worship of God, as to engage in it they know not why, and to perform it they care not how, all manner of impiety will ensue in their lives, and is manifest from experience beyond the evidence of a thousand arguments. It were no hard thing to demonstrate, that the principal way and means whereby God expects we should give glory to him in this world is by a due observance of the divine worship he hath appointed. For herein do we in an especial manner ascribe to him the glory of his sovereignty, of his wisdom, of his grace and holiness, when in his worship we bow down our souls under his authority alone. And when we see such an impress of divine wisdom on all his institutions, as to judge all other ways folly in comparison of them; when we have experienced of the grace represented and exhibited thereby, then do we glorify God aright."

Mr. Charnock, a very distinguished divine, observes—"The end of all ordinances was to bring the worshippers to real holiness, which is, the perfection of the soul; in innocence, to preserve men in it; in lapsed nature, to discover the necessity of it, and the way to it, and therefore they must be observed under every dispensation for that end for which they were instituted."—CHAPIN.

## MISSIONARY.

Condensed from the Boston Recorder, from the Missionary Herald for February.

### PALESTINE MISSION.

Journey of Messrs. Fisk and King from Cairo to Jerusalem through the Desert.

Messrs. Fisk and King returned to Cairo, from their tour into Upper Egypt on the 24th of March, 1823. The following extracts illustrate the manners, customs, and state of the country.

Near Shoobreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers by order of government. The process is this.—Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

April 2. Made a visit to the Ewir Beshir at his retreat on the banks of the Nile above old Cairo. He had with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte, and an order was sent for his head. He, however, found a safe retreat with the Pasha of Egypt, through whose mediation, and, if our information is correct, by means of a present of \$100,000, he has obtained pardon, and a firman restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride. When he learned that we intended going to Mount Lebanon, he said he should expect to see us there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

April 3. Called on Osman Nonreddin, the President of the Pasha's College. We gave him some literary pamphlets, and Erskine on the Evidences of Christianity in French. He treated us very politely, but received Erskine's work with a look, which showed that it was not very acceptable. Called likewise to-day on the Armenian Bishop, Gregory. He gave us a letter for Jerusalem.

[Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible or parts of it, and sold 644 (in all 900) for 2378 piastres, or about 183 dollars.

[We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, though not through the



same part of it, which the children of Israel passed through when escaping from Egyptian bondage to the promised land of their inheritance and rest.]

#### Commencement of the Journey.

Monday, April 7, 1823. Soon after sun-rise an Arab Shekh came with our camels. We had engaged 13, and were to pay \$6 50 cents for each, for the journey from Cairo to Jaffa.—Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry out water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matruh, and the obelisk of On or Hieropolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one o'clock we entered the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course, E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

Tuesday, 8. We arose at 5, and at six resumed our journey. At 5 we passed a village in a grove of palm trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on.

At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 degs. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and it sometimes appears like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

#### Account of the Caravan.

Wednesday 9. Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel drivers perform the whole journey on foot.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode en Wolton. Thermometer in our tent at 79 deg. Asked the Dervish Hadgi Mustapha, what a dervish is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks what priests are among Christians." "Are they monks? or can they marry?" "Some marry, others not, as they please."

#### Journey in the desert.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E. We are now in the desert out of sight of the inhabited world. Its appearance however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass and flowers growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch out the rope, and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads.

Thursday 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass—which the desert produces. At sun set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one

of ours. The rest of the company, also gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four animals were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima.—Thermometer in the tent 84 deg. in the sun 104 deg. Here is a well of what we call here in the desert good water. The goat skins, which we took to carry water in, were new, and have given the water a reddish color, and an exceedingly loathsome taste.

[In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E. afterwards it varied to nearly N. Our road hitherto has been alternately loose moveable sand, and hard sand mixed with gravel.

[The singular combination of events, described in the following paragraph, took place during this day.]

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hagdi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with his blanket on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians gathered around and listened. Mohammed read in Genesis, and said it was very good. Another Turk then took it, and read that God rested on the seventh day, and said angrily, that it was infidelity to say that God rested. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias, the Maronite began to beat his mother, because she did not cook his victuals as he wished.—Mr. Wolff went to him and reproved him severely for such conduct. The Turks said tauntingly, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this the Dervish Mustapha became very angry with his ass, and like Balaam fell to beating him, and concluded by calling him a Jew.

[During the next day they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care. They also met a caravan of 150 camels going to Cairo.]

[As they proceeded in a northeasterly direction they found less vegetation, and more sand and hills, than heretofore.]

Monday, 11. Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious than we had feared it would be. This morning a strong scorching wind from the S. E. commenced; it was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99 deg. The country we passed was full of sand hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

#### On the shore of the Mediterranean.

Wednesday 16. Turning from the seashore, and passing a mountain of sand, we came in a little while to El-Arish, a village situated in the desert. After riding ten hours and a half, we pitched our tent on a plain near the village. Our shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing 4 or 5 times, saying, "Peace;" "Well?" "Thank God;" "How are

you?" "Thank God;" "Peace." "God give you peace." "God bless you."

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, 6 priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, tho' they perform their service in Greek, repeating the words parrot-like, without understanding them.

[Messrs. Fisk and King represent the Arabs as exceedingly profane in respect to the Divine Name, using it with very little reverence and continually invoking it in confirmation of trifles and falsehoods.

They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the 12th since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.]

#### Entrance into Syria.

After riding nine hours and a half, we pitched our tent at Bur el Khoor, a large plain covered over with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 18, and Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,  
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought of the dangers we had escaped and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening, read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Saturday, 19. In the morning we found that some bold Bedouin, had made way into our encampment, and carried off a saddle. Mustapha went out, and finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and as all would be likely to unite together in case of disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep, and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harassed by the Bedouins, who seemed to spring up like Hydras in every corner. First there came 10 or 12 armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was however, soon found that they wanted money. Our guide told them they must exact nothing from us because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America.—The name of Englishmen is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away.—They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied. He says most of the Bedouins are much worse than these, and yet he called these Satans (Shaitan.)

Under a large sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

(To be Continued.)

Monthly Concert.—On Monday evening, intelligence was communicated in Park-Street Church, Boston, from Messrs. Fisk and King, at Jerusalem; Messrs. Brigham and Parvin, at Buenos Ayres; from the Corresponding Secretary and Mr. David Brown; and the Missionary Station at Taloney.

Messrs. Fisk and King, had visited the Black Sea, and the mouth of the Jordan.—The water of the sea is pure and white, but very bitter. The report, that it is so heavy that the winds cannot ruffle it, and so destructive of animal life, that the birds cannot live near, or fly over it; and so destructive of timber that vessels cannot be preserved in it, are entirely without foundation. The sea was in commotion when the Missionaries were there; the birds were flying along the shore, and over its surface; and the only reason assigned why vessels were not resting and sailing in its waters, was the ignorance and sloth of the inhabitants.—*Boston Rec.*

#### Journey of the Corresponding Secretary.

Mr. Evarts writes, that the meetings to hear the address of Mr. David Brown, were numerous and well attended in Hartford, New Haven, Newark, Princeton; in Philadelphia, 2500 people were supposed to be present. In numerous instances there were crowds of people around the doors, who could not enter the houses. In one instance several thousands left the house, and the streets in every direction were thronged.

Universal satisfaction was expressed by all classes, with the address. He was often urged to repeat it in other churches, and the Corresponding Secretary had the most consoling evidence, that great good was to result to the Board from the efforts of one so recently an unlettered savage.

John Arch, another Cherokee youth, who was educated at Cornwall, very unexpectedly met David Brown, in Philadelphia, and entered the pulpit with him, and made an extemporaneous address of thirty minutes, with considerable propriety and effect.—*ib.*

#### REVIVALS OF RELIGION.

Extract of a letter from the Rev. T. B. Ripley, to the Publishers of the Watchman, dated

PORTLAND, Feb. 4.

By a letter received from a person who had just come from Nobleborough, it appears that the Revival there continues. Thirty-three have been added to the Baptist Church in that town, under the pastoral care of Elder Dunbar. It is expected that from 12 to 20 more will soon put on Christ by baptism. This good work is prevailing in Jefferson; 19 were baptized on the 14th of Jan. and 15 were probably baptized on the last Sabbath. In Elder Pillsbury's society, in Nobleborough, a revival has powerfully commenced. It is rapidly spreading, yet unattended with confusion. At Sidney, where 12 were recently baptized, a larger number, according to the latest information, stood ready to go forward in the sacred ordinance.

Designation of Missionaries.—In October last, three Missionaries, of the English Baptist Missionary Society, were publicly set apart for foreign stations. Mr. Andrew Leslie was designated at Coventry, October 14th. Messrs. Dyer, Franklin and Jerard officiated on the occasion. Same day, Mr. Thomas Burchell was designated at Trowbridge. Messrs. M. Farlane, Crisp, Saffery, Winterbotham and Seymour officiated. October 24, Mr. Ebenezer Phillips was designated in London at Little Ailie-street. Messrs. Ivimey, Dyer, Gray, Shenston, and Eason officiated. The whole of these Missionary friends, with their wives, including Mr. and Mrs. Phillips, have now sailed for their respective destinations.

The Translations of the Bible by the English Baptist Missionaries have been very extensive. The London Missionary Register for November, just received, contains an abstract of their ninth memoir on the Translations. The New Testament is published in twenty of the languages of India. 1. of the Bengalee, the 6th edition is in the press. 2. of the Hindee, the 2d in press. 3. of the Sanscrit, 2d in press. 4. of the Orissa, 2d in press. 5. of the Maharratta, 2d in press. Of the 15 following, one edition of each is published. Telingha, Sikh, Gujuratee, Kunkun, Kur-nata, Pushtoo or Affghan, Assamee, Wuch or Mooltanee, Bickaneer, Kashmeer, Bhugulkhund, Marwar, Nepalee, Harotee, and Kanoeje. A second edition of the Gospels, is also published in the Chinese. Ten other versions of the New Testament, in other languages of India, are also in press, and now nearly completed. None of these have been hurried through the press; but much care has been taken that they should be both correctly translated and printed. Seven years have been the shortest period occupied in translating and printing. The Missionaries remark respecting the happy tendency of the circulation of the scriptures in these versions, that no translation has ever yet been published in any country, however small the number of its inhabitants, which did not make numbers wise unto salvation. On twenty of the versions which have been wholly or in part executed, the testimonies of learned natives have been obtained, and are published with the versions. In all cases the approbation is explicit; and in nearly all it is declared, that the several versions will

be universally intelligible to the people for whom they are designed.

The memoir further states, that after sixteen years of unremitting labour, the Missionaries are enabled, through the good hand of God upon them, to redeem their pledge to the Christian public, by presenting them with a CHINESE BIBLE complete. It is printed on moveable metallic types. Parts of the New Testament had been previously printed in the Chinese manner, on wood blocks. The expense of this edition of from 1600 to 3000 copies, was upwards of \$13,000. The Missionaries gratefully acknowledge the pecuniary aid which has been afforded them by the munificence of the British and Foreign Bible Society.—*Chr. Watch.*

#### SMALL CONGREGATIONS.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel: when the fact is, that no congregation is able to do without the gospel; for the tax of desolation is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction.—Go to those societies which have judged themselves unable to support the gospel;—go to parents, and demand the items squandered by their prodigal children, beside breaking their hearts by their unedifying conduct. Go to the tavern on the Sabbath-day and on week-days;—attend the arbitrations, the courts, the trainings, the horse-racings, and the midnight revels;—witness the decayed houses, fences, and tillage;—the falling school-house, and tattered children of barbarous manners, and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places, but it will be upon the vices of the rest. The greater portion will be poor and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God shall have prospered their lawful industry and the result of the whole would be an abundant supply. Any ten families of ordinary property, could better afford to support the gospel than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted annually, from the whole amount of their income; a supposition which is utterly erroneous; for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who saith, honour the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. The providence of God, to this day, has been a practical confirmation of his faithfulness in fulfilling this promise. The Jews often trusted this assurance, and robbed God, to save their property, but they were always reduced by the experiment. They sowed much, and brought in little, and when it was gathered God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.

The same rule of administration is regarded still. The curse of heaven still fastens upon communities that despise the gospel, and neglect its support. Their decline in outward prosperity is notorious; and their restoration is no less manifest when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious, or miraculous, since the life of man, his health, his wisdom to plan, and strength to execute, the life and vigor of his flocks and herds, every stalk of grain, and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from your income. A fit of sickness, a broken bone, a prodigal child, a vexatious law suit, a dearth or a flood, a murrain among your cattle, or a blast on your field, may cut off, at once, all your sacrilegious savings, while his



blessing can, in as many ways, make you rich, and add no sorrow with it. You may give, therefore, with an unsparring hand, as exigencies demand, for the support of the gospel, and it shall be given unto you again, good measure, pressed down, shaken together, and running over. Your cruise of oil shall not fail, and your barrel of meal shall not waste.

Beecher's Sermon.

A copy of a letter from Joel Loomis, Esq. of Lyme, to the Rev. E. Cushman, dated February 2d, 1824.

Dear Sir,—With pleasure I embrace the present opportunity of informing you, of the revival of religion in this place—the 1st Baptist Church of Christ, in this place, has been on the decline ever since Elder Jason Lee's day. At the time the association was held in October last, with us, you will recollect, that the Church requested the members of the Association would remember the low state of the Church at the throne of all Grace, that the Lord would revive his work in this place, and that this should not prove a lost season to us. In November a few of the brethren of the church thought it would be best to set apart a day of fasting and prayer to Almighty God, beseeching him to pour out his spirit and revive his work in the hearts of his dear people and of the society in this place, which was attended to. Although there were but a few that attended the meeting, yet it was a solemn season; the hearts of the brethren and sisters were much united; and after that the congregation increased, though we had no stated preaching till December, when brother N. Wildman commenced teaching school in the district, and preaching to us. The congregation still increased, and the brethren considering that we were about to close one more year, and being desirous if they should live to see the commencement of another year, to try by the assistance of divine grace to live more to the glory of God than they had the year past—we accordingly set apart the first day of January, as a day of fasting and prayer—the meeting commenced at 11 o'clock, and lasted till about five; we then adjourned, for one hour and commenced again, and continued till about ten; the power of the Most High God was present with us; there were a number of the youth and middle-aged begging for mercy, and desiring prayers. Our meeting has still increased since, and we have Conference and Prayer-Meetings, statedly four times a week; our meetings are much crowded, it is not uncommon to have 30 or 40 exhortations at an evening meeting; while some are begging for mercy, others are rejoicing and singing praises to God: how many there are that have experienced religion, cannot with accuracy be determined, but I should think between 20 and 30, and numbers are under conviction; the work still seems to increase—there have been but 7 added to the Church by baptism yet. Elder A. Wilcox, preached with us the 1st day of this month, and it was thought that there were 1000 souls present—he baptized 6, a number more related their minds to the Church. We believe that God has answered the prayers of the Association, and has heard the groanings of his saints in this place.

Do pray for us, that the Blessed Spirit may abide with us—my family are all well, and I have a hope that 3 of my children have found the pearl of great price since you were at my house.

Your Brother in Christ,

JOEL LOOMIS.

Extract of a letter from a gentleman in Scotland to his friend in Middlebury, Conn.

He remarks in relation to Dr. Chalmers, that "he is as much distinguished for his Christian humility and simplicity of manners in private, as for the attracting power and splendour of his ministrations in public. Lord's day Nov. 2, I heard him preach from Romans viii. 22. In his preaching his hearers forget all about Dr. Chalmers, and it is most evident that he is not thinking of himself, but of his subject; and to the subject their attention is enchaind and borne along with it in breathless silence till he pauses; then may there be perceived a gentle movement, and as it were a breathing. He then proceeds in a somewhat lower tone, and carries them along in the same manner till he pauses again, and thus to the close.

The grand charm of his eloquence is, the manifest impression his subject has on himself."

## CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 17, 1824.

In reading the account of the Missions of the United Brethren, concluded in the present number, we are much interested in the statement they give of their different kinds of preaching, and the effect that followed. While they confined their instructions to the establishment of truths such as these, viz. the existence, attributes, and perfections of God, and enforced obedience to the Divine Law, hoping thereby to bring their hearers gradually to the reception of the Gospel, they could not gain their attention, they had no success. For five years their Missionaries laboured in this way to no purpose. But when they literally began to preach Christ and him crucified, without laying any other foundation, it became the power and the wisdom of God to the salvation of the poor heathen. Well might the great Apostle to the Gentiles say, "he determined to know nothing else among his hearers save

Jesus Christ and him crucified. Surely, the foolishness of God is wiser than men, and the weakness of God is stronger than men." Human reason would most certainly direct to the adoption of the course first pursued by the Missionaries. But God sees not as man sees. All men, whether Christian or heathen, have a sense of moral obligation, and a sense of demerit; hence we see altars erected, and some kind of worship paid to a Deity, either real or imaginary, in almost, if not all the countries under heaven. But salvation by the cross of Christ, is in the light of a positive institution, and the Holy Spirit is pleased to connect a peculiar efficacy with the preaching of the cross. Men every where feel a sense of guilt for their violations of the moral Law; but no man ever yet felt a sense of guilt for his unbelief in Christ, until the Holy Spirit revealed his obligations to exercise Repentance and Faith in the blood of atonement.

"What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

Will not the experience of the United Brethren be a useful hint to other missionaries of the Cross of Christ?

### THE OUTCAST INDIANS.

A few sessions since, the Congress of the United States passed an act, appropriating \$10,000 annually, for the civilization of the Indians on our borders. The passage of this law was hailed by every philanthropist in our country as an auspicious event, both as it respected the benefit it promised the children of the forest, and as an act of justice, due them from our nation. But we now have to call the public attention to the astonishing fact, that while our national legislature, and almost the whole community, are directing their attention to the condition of the Greeks, and the liberalities of our citizens are freely bestowed to aid them in their present struggle for their unalienable rights, a resolution at this moment lies on the table of Congress, offered by Mr. Cobb, to repeal the act of appropriation for the civilization of the Indians; and that he has been very active in securing the passage of the resolution.

"Be just before you are generous,"

is an old, and we believe, a correct maxim; and shall we suffer our sympathies for the Greeks to lead us almost beyond the bounds of reason, and not feel any sense of obligation to those whose soil we possess? or any compassion for the 400,000 oppressed Indians who are suffering at our doors?

We most cordially unite with our friends at Washington, Philadelphia, and New York, in expressing a hope that meetings will be called throughout our country, and that the people will arise as one man, and require that justice, so far as practicable, shall be done to the Aborigines of America.

More on this subject next week.

We perceive that the Methodist conference have constituted each of their ministers agents for Zion's Herald, a religious paper, published in Boston, weekly, under the patronage of the N. E. conference, and we learn with pleasure, that the fruits of their exertions have been one hundred subscribers per week, since the enlargement of their paper.

Will not the Baptist ministers and churches in this state and vicinity, make similar exertions for the circulation of the Christian Secretary, published for the convention of the Baptist churches in this state and vicinity?

The Steam Boat case now pending before the Supreme court of the United States, at Washington, has been ably argued on both sides, but no decision has yet been had.

Congressional news unavoidably omitted this week.

### NEW MEETING HOUSE OPENED.

At Cumington, Mass. on the 5th inst. the new Baptist Meeting House, (40 by 48 feet,) was opened for the public worship of God. Introductory prayer by Rev. John Grant. Dedicationary prayer by Rev. David Wright. Sermon by Rev. Orra Martin, from Heb. x. 24, 25, well adapted to the occasion. Concluding prayer by Rev. Mr. Briggs, resident minister of the Congregational society in the town. The musical performances did honour to the performers. The assembly was very large for the place, and the occasion in all respects interesting. It is devoutly hoped, the church will soon be favoured with a pastor; and that their endeavours will be crowned with the divine blessing.—Communicated.

### General Intelligence.

#### AMERICAN NAVY.

The following document accompanied the Secretary of the Navy's late Report to Congress.

A BILL For the reorganization of the Naval Establishment.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Naval Establishment shall consist of not less than the following grades, and number of commissioned and warrant officers, viz:

1 Vice Admiral, 10 Chaplains, 2 Rear Admirals, 60 Pursers, 3 Commodores, 60 Surgeons, 25 Captains, 102 Surgeon's Mates, 23 Masters Commandant, 400 Master's Mates & 149 Lieut., [dant, 26 Boatswains, [Mid- 51 Sub-Lieutenants, 26 Gunners, [shipmen, 19 Masters, 16 Carpenters, 6 Second Masters, 16 Sailmakers,

And be it further enacted, That whenever, in the opinion of the President of the United States, the interests of the country shall require a greater number of commissioned and warrant officers than is provided for by the preceding section, he shall be, and hereby is, authorized to increase the number in each grade, so that the same shall not exceed the following, viz:

1 Vice Admiral, 30 Chaplains, 2 Rear Admirals, 60 Pursers, 3 Commodores, 60 Surgeons, 47 Captains, 102 Surgeon's Mates, 25 Masters Commandant, 400 Master's Mates & 256 Lieut., [dant, 56 Boatswains, [Mid- 78 Sub-Lieutenants, 56 Gunners, [shipmen, 35 Masters, 46 Carpenters, 15 Second Masters, 43 Sailmakers.

And be it further enacted, That the number of petty officers, seamen, ordinary seamen, landsmen, and boys, to be employed in the navy, shall be regulated by the President of the United States, according as the necessities of the public service may require.

And be it further enacted, That the pay and emoluments of all flag officers, and persons acting as flag officers, and the pay and emoluments of persons attached to flag officers, when in active service, shall be as follows, viz:

Rank	1st Class, 2d Class, Hospitals.	Navy
To a Captain commanding,	\$3,000	2,000
Masters commandant commanding,	1,800	1,500
Master commandant not commanding,	1,500	
Lieutenants,	1,000	750
Masters,	950	750
Surgeons,		2,000
Surgeons' mates, not passed,	1,200	850
Pursers,	540	540
Pursers acting as Storekeepers,	1,600	1,000
Midshipmen, if passed for lieutenants,	425	425
Do. not passed,	325	325
Boatswain,	600	450
Gunner,	500	400
Chaplain,		800
Surgeons acting as medical purveyors,		2,000

And be it further enacted, That captains commanding stations shall receive not exceeding the pay and emoluments of captains attached to first rate ships, in lieu of all other allowances.

And be it further enacted, That, if a captain shall be appointed to command a naval station, and a navy yard included within it, he shall receive the pay allowed to the commanders of the navy yard, and no more.

And be it further enacted, That if a flag officer be appointed to the command of a naval station, he shall receive the pay and emoluments allowed to an officer of his grade, when employed at sea, and not commanding in chief.

And be it further enacted, That the President of the United States may, in time of peace, permit captains, masters commandant, lieutenants, masters, second masters, and midshipmen, to engage in the merchants or any other sea service, and that to such of those officers who are thus employed, captains and masters commandant excepted, reduced pay may be allowed for the time they are actually at sea, as an inducement for them to avail themselves of such opportunities for improving themselves in seamanship.

And be it further enacted, That all marine officers and marines, stationed or employed within the limits of a Navy Yard, or on board vessels in ordinary, shall be subject to the laws and regulations for the government of the Navy, in the same manner as they now are when employed on board ships of the United States at sea.

And be it further enacted, That all navy storekeepers may be taken from the pursers of the navy, or shall be appointed by warrant from the President of the United States, and be subject to the laws and regulations for the government of the Navy of the United States; and their pay shall be established by the President of the United States, having regard to their relative responsibilities.

And be it further enacted, That the President of the United States be, and he is hereby authorized to assign such number of the officers, petty officers, seamen, and marines of the navy, to the different vessels, navy yards, and stations, as he may deem most advantageous to public service: Provided, That the whole number employed in each grade does not exceed the number authorized by this act.

And be it further enacted, That all such acts or parts of acts heretofore passed, as shall be at variance with, or opposed to the provisions of this act, shall be, and are hereby, repealed.

And be it further enacted, That all the provisions of this act shall take effect from and after the day of — next.

And be it further enacted, That the pay and emoluments of officers permanently attached to recruiting stations, in lieu of all other allowances whatever, excepting to the commanding officer, who shall be further allowed a sum not exceeding three dollars for every person he shall enlist into the service, and deliver to the proper officer, and conformably to the instructions of the Secretary of the Navy, shall be as follows, viz:

Rank Monthly pay Rations per diem.  
If a Captain, \$75 6  
Master commandant, 60 5  
Lieutenant, 45 3  
Surgeon, 55 3  
Surgeons' mates, if passed, 40 2  
Surgeons, not passed 30 2  
Midshipmen, 20 2

And be it further enacted, That, whenever an officer shall be employed upon special service, relating to the navy, other than is provided for in this act, the Secretary of the Navy may allow him such rate of pay and emolument, as he may deem proper, provided it does not exceed the highest rate of pay and emoluments to which officers of his grade may be entitled, when in active service at sea.

And be it further enacted, That all officers not attached to vessels in commission, to navy yards, naval stations, recruiting stations, hospitals or employed upon special service by order of the Secretary of the Navy, or a commander in chief upon a foreign station, shall be allowed an annual compensation, to be determined reduced pay, and which shall be as is established in the annexed table, marked G, except in the cases mentioned in the next.

And be it further enacted, That any officer who shall be furloughed, or who shall have been excused from service at his own request, when receiving reduced pay, for any other cause than inability to perform the service, from sickness, shall receive an annual pay, which shall be called furlough pay, as is established in the annexed table, marked H: provided, he shall not have declined to perform active service when ordered from furlough pay, nor have exceeded the limits of his furlough, except from unavoidable necessity; in which cases he shall no longer receive any pay, and be further punished, at the discretion of a court martial.

### NEW-ORLEANS, Jan. 21.

Murder.—A person by the name of Campbell Carlsle, a carpenter, formerly of Nashville, (Tenn.) committed a murder on the body of Doctor Graham, late of Baton Rouge, by stabbing him in several places. The cause of dispute is said to have been trifling.

A bill has passed the House of Representatives in the State of New-York, securing the choice of Electors of President and Vice President to the People, by a plurality of votes.—N. Y. American.

### JAMAICA.

Capt. Rockwell, at this port, who left Port Antonio, Jan. 17th, reports, that the place was very sickly, and that an order was hourly expected for placing the district under martial law, in consequence of the continued apprehensions of a negro insurrection. Kingston

papers of the 14th, mention that a few more negroes had been taken up.—Merc. Adv.

The schr. Driver, Capt. John Rockwell, sailed from Hartford for Port Antonio, Jamaica, some time in October last, and arrived on the second of November. While there, on the 19th, the mate, Mr. Sherman Kellogg, of Middletown, was taken sick of a fever.—He died on the 29th of November. Ephraim Williams, seaman, of Wethersfield Rocky-Hill, died some time in the first week of December. Mr. Olmsted Bulkley, of this city, who went out Supercargo of the schr., sickened on the 5th, and died on the 8th of December. The Captain, with the vessel, and the remainder of the crew, four hands, arrived at New-York on the 11th inst. and gives these melancholy particulars. He also states that there had been much sickness and mortality among the crews of several American vessels at Port Antonio.

### Mirror.

The sale of Non-Residents' Land is over.—The state has derived great pecuniary advantage from this sale.—Taxes which had been due for four and five years, have been collected. Out of about 3000 tracts of military land which were offered for sale, not more than a dozen or two, were stricken off to the state. We hope, that the promptitude with which these Lands have been purchased by individuals for taxes, will serve as a good lesson in future, to persons holding land in this state, and induce them to be a little more punctual. Non-Resident Land-Holders, should also recollect, that the law of this state, authorizing the sale of their lands for taxes, allows them only one year to redeem in.—Illinois Intell.

### MARRIED.

At East Hartford, Mr. William Hayes, to Miss Sarah Williams.  
At East-Windsor, Mr. Edwin Birge, to Miss Hulda Elmer.  
At Meriden, Patrick Lewis, Esq. Post-Master at Meriden, to Miss Mary M. Hull.  
At Cornwall, Mr. David Ridge, of the Cherokee nation, and late a member of the Foreign Mission School, to Miss Sally B. Northrop, daughter of Mr. John B. Northrop. Mr. William Baldwin, to Miss Julia Trafford.

### DIED.

In this city, Mr. Jefferson Watson, aged 20.  
At Norwich, Maj. Nathan Peters, aged 79, an officer of the Revolution. Mr. George W. Potter, aged 25.  
At Shrewsbury, Capt. Levi Pease, aged 84.  
At Ellington, Mrs. Sarah Buckland, aged 85, relict of Mr. Alexander Buckland.  
At Chaplin, Miss Sabrina Clark, aged 78.  
At Westhampton, Mrs. Eunice Clarke, aged 72.  
At Northampton, Miss Experience Day, aged 60.  
At the Bay of Baluxi, Mississippi, Cady La Fontaine, aged 137. He retained his faculties until the day of his death.  
At Port Antonio, Jamaica, on the 3th Dec. last, Mr. Olmsted Bulkley, merchant, of this city, aged 36.

The next quarterly meeting of the West Baptist Ministerial Conference, will be held at Middletown City, on Wednesday, the 18th inst. The sermon will be delivered the evening before, at which time the members are requested to attend.

## ADVERTISEMENTS.

### VENDUE.

NOTICE is hereby given, that all the estate of Daniel Skinner, late of Windsor, deceased, (household furniture excepted) will be sold at public Vendue, (if not previously sold at private sale) on the first day of March next, at Bissell's Inn in said Windsor. Sale to commence at 2 o'clock. P. M.

ARVID MERRILL, Esq.  
Windsor, Feb. 16, 1824.

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Particular attention paid to CUTTING CUSTOM.

BROADCLOTHS, CASSIMERES, & Cheap for CASH.  
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## Poetry.

FROM THE CHRISTIAN MIRROR.

*Sweet is the Harp of Prophecy.*—COWPER.  
SWEET the harp's prophetic strains,  
Tuned by ancient bards renowned;  
Harp, that safe, well-strung remains,  
Harp, with fadeless laurels crowned.  
Rapturous, to the Christian's ear,  
Is the ancient prophets' song,  
Song, though distant, seeming near;  
Strains, that to their harp belong.  
Far o'er time's expanding waste,  
Gleamed the inspired sage's eye,  
Bids the Saviour's advent haste,  
Faith and Hope, twin-sisters, cry.

Sweet the promise, now fulfilled.  
Flowing from their mystic pen;  
Christ on earth shall be revealed,  
Christ shall come to dwell with men.

Honor still the law possess,  
Satan lose his trembling prey,  
Man enjoy eternal rest,  
Through the consecrated way.

Down the distant lapse of years,  
Yet must sound the sacred lyre,  
Swept by whom the saint reveres,  
"Pregnant with celestial fire."

Yet the sure predicted day,  
Long foretold by bards divine,  
Soon must point her glorious way,  
Soon millennial splendors shine.

Sweet to trace the chart renowned,  
Drawn by sacred bards inspired,  
Bards with life immortal crowned,  
With celestial rapture fired.

Sweet to view the world's expanse,  
Where the gospel's joyful news,  
Peace on earth, must soon advance,  
Borne to long lost Greeks and Jews.

Sweeter still—when faith surveys  
Worlds where Christ forever reigns,  
Hers, by eternal promise given;  
Now begin her endless strains.

## RELIGIOUS.

## REMARKS ON A DEVOUT SPIRIT.

From the Gospel Advocate.

Christians often mourn the loss of a devout spirit. They are ashamed at the reluctance with which they fall upon their knees, and at the alacrity with which they rise from them. They complain that their devotions are spiritless and unacceptable to God, and tedious and uninteresting to themselves.

Led away captive by Satan, they have no heart to sing "the songs of Zion." The praises of God languish on their tongues; prayer is a burden, and intercession, instead of being expressive of spiritual sympathy, becomes a mere habit of praying for those whom they periodically recollect. Comparing these unhalloved offerings with the "effectual fervent prayers" of the righteous man, they discover a deplorable deficiency and, partly with despair, and partly with desire, they exclaim, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness." (Job xxix. 2.)

Those who make these complaints, have doubtless neglected, or hastily performed their devotions for such a length of time, that their affection for the object of them has ceased, and a kind of listless indifference has succeeded, which is to the vigorous exercise of devout feelings, what the feeble appetite of sickness is to the keen relish of health. They have allowed the world to assume an importance which its Creator never intended it should: they have been deluded by a power which their own imaginations have created, and dazzled by a light which their own sensual desires have enkindled. Religion has not, however, lost all its influence over them, but is allowed still alternately with the world, to exert it. This divided life is, in every possible view, irrational and unhappy. When they are in the world, conscience, true as their shadow to follow them, breaks in upon their vain amusements and interrupts them. When they are in the duties of religion, the world drives away devotion, and leaves a thoughtless and formal service. Thus they resemble a race of beings that should live midway between earth and heaven; who, having no joys of their own, are permitted to witness, but never to possess the happiness of the one, or the "vain glory" of the other. It is safely affirmed of such persons that they are miserable. They may appear the reverse of this; externally they may be happy and gay; all without may be bright;—but that little unknown world within, which once the sun of righteousness enlightened, is now dark as night; and even its reflected light which caused their faces to shine, is now withdrawn. They have no confidence to carry their wants to God, and no expectation of relief from any other source. They are empty, but not hungry; and feverish, but not thirsty. Spiritless, and void of motive, they go through the duties of life.

There are doubtless many Christians who have not so entirely lost the spirit of devotion, but whose religion is nevertheless joyless, who have ceased to experience that "peace which passeth understanding." These persons cease not to pray, to read the Scriptures, to attend church, to converse on religion, and to give alms. But they are not conscious that all these are so many taxes levied to

quiet conscience, and to leave them the rest of their time unmolested. These are the wretched ones who can pass whole days together without missing the "light of God's countenance," who are willing to leave the joys of his salvation, to any who desire them. These are the wretched ones, "whose hearts, though deserted, cannot ache," who have not the power of mourning for their state. These classes of undevout christians are not only in a state void of all rational and elevating happiness, but they are in a state of positive peril.

One of the most important cautions against losing a devout spirit, is never to undervalue devotion. The attention of man should be directed first to what is most important, and when that is accomplished, next to objects of inferior importance. The concerns of the soul are without dispute, the most important. "For what is a man profited, if he gain the whole world and lose his own soul? And what shall a man give in exchange for his soul?" It was in answer to these plain, but infinitely unequal comparisons, that a good man once charged his friend, first to take care of his soul, next of his body, and then if he had any time left, to discharge his various secular duties. Prayer has been called the breathing of the soul, & is therefore as vital to the divine life, as inhaling the air is vital to the life of the body.—If then, a man would not be profited though he gained the whole world, and yet lose a devout spirit, how careful should he be never to undervalue it.

Another caution of equal if not greater importance, is, to beware of the interruptions of Satan. The machinations of this "prince of darkness" are almost sensible. He seems to make peculiar efforts to destroy the prayers of the saints. When a Christian is at his devotions, some plan of aggrandizement is spread before his fancy, in novel and brilliant colors; some duty long neglected assumes a new importance; some improvement in business, or some subject for speculation, is presented; or if the mind be too serious for this, some plan of benevolence never before thought of; to a minister, some text of scripture, opened and divided for study is proposed: if the mind is still more solemn, resolutions of amendment of life, topics for self reproof and self-examination are suggested; perhaps enthusiastic views of God's special favor, assurances of his immediate attention to their requests, new interpretations, and new applications of scripture. What is remarkable about all the suggestions, is their evanescent character. The moment the Christian rises from his devotions, or leaves the temple of God, all these plans, speculations and assurances, take flight or sink in importance, and he wonders they should have occupied him. But he wonders only until he begins to pray again.

It is of the first importance that our devotional exercise be interesting. That religion, whose "ways" are not "pleasantness" and "peace" is not the religion of the gospel. If a man has embraced the true religion, his devotions should be interesting. They must be performed in such a manner, that the recollections of them will be pleasing, and the recurrence to them inviting.—There should be no horrors about our closets. We should never punish ourselves with long prayers or painful postures. Our places of devotion should be the most retired, but the most convenient and the most comfortable apartments in our houses. Our exercises should not be too long.—If sacred music animates us, we should sing a hymn. If the beauties of nature elevate our thoughts, we should view them. If reflection best disposes us for communion with God, we should enjoy it. If the sound of our own voice quickens our devotion, we should pray aloud. Whatever has a tendency to connect with our devotions associations of pleasure of the holiest kind, should not be disregarded.

It is equally important that our devotional feelings should be habitual. There is a great difference between praying occasionally, and a continual flow of devout feelings. It is conceivable that a man may "say his prayers" for years, and yet never, during the whole period, experience devout feelings. A devout spirit must get into the very constitution of his soul, if he would master the "disease of our fallen nature," and offer acceptable worship to God.

Such habitual devotion produces ejaculatory prayer. And this sudden and momentary direction of the thoughts to God, is of great importance to the christian. There are so many situations of temptation when the mere lifting of the eye to God will impart strength to the dying resolution, there are so many moments "rich in blessing," when the heart should utter its swelling emotions, and be ennobled by the expressions of its own gratitude; there are so many pangs which are relieved by offering this short petition, "Father thy will be done," that our devotions should be habitual as well as interesting.

In reflecting upon the unhappy and perilous condition of the undevout worshipper, who would not be willing to bestow upon the acquisition of a devout spirit, all that watchfulness and attention which so excellent a grace requires. In reflecting

upon the pure rational and exalting pleasures of a devout mind, who would not adopt the language of the pious Cowper:

O for a closer walk with God!  
A calm, a heavenly frame,  
A light to shine upon the road,  
That leads me to the Lamb.

## Ecclesiastical History.

## STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

(CONTINUED.)

CONSTANTINUS CHLORUS,

Who, upon the succession of Diocletian and Maximian, attained to the government of the empire with Galerius, was peculiarly beloved by his subjects, and deservedly esteemed as a friend of the Christians; dying at York, his son Constantine, by the intervention of an invincible Providence, succeeded him in the government.

CONSTANTINE,

For near seven years, had shown no attachment to any religious principles; but in the year 312 he appeared a favorer of Christianity, and after some time proved himself a professed disciple of the Lord Jesus.

The circumstance to which his conversion has been attributed is so famous, as to deserve a particular detail.

In consequence of the cruelties of Maximian, who had attempted to regain his former dignity, and to govern in the East, and those of his son Maxentius who governed at Rome, the empire groaned under the greatest calamities. Against the latter of these, Constantine marched with an inconsiderable army, addressing himself to that God whom his father revered, to assist him in his undertaking. \* On the 27th of October, early in the afternoon, there appeared in the heavens a luminous cross on which was this plain inscription: *TOYTO NIKA*—*In this overcome*. Whilst the mind of Constantine was in doubt what this signified, in a vision at night our Saviour appeared to him, commanding him to make a standard in the form of the cross which he had seen, and bear it with him in battle, and victory should crown his attempts: all which being done, he advanced against Maxentius, whose army was totally defeated, and his person drowned in the Tiber, by endeavoring to escape.

Learned men are much divided in their judgment concerning this miraculous cross. In vain do we attempt to ascertain a doubtful matter, at a period so very remote from the event: certain it is, that such a device was upon the standards and shields of Constantine's army; and also upon several coins, extant at this very day.

CONSTANTINE, CONSTANTINUS, AND CONSTANTINUS,

Succeeded their father, Constantine, in the empire, 337, and, like him, proceeded in the demolition of Pagan superstition and idolatry.

JULIAN, THE APOSTATE,

Nephew of Constantine the First, commonly called the Great, upon the death of the three brothers was declared emperor.—He had been educated in the Christian religion; but, like too many, apostatized from it, and exercised all his power to restore the faded glory of almost expiring polytheism. Under the profession of moderation, he attempted to sap the foundation of Christianity; encouraging those who had brought dishonor upon the gospel; and, by every machination that insidious malice could invent, he attempted to foment the divisions which obtained among the Christians. But a design, the most formidable that ever was devised, emphatically marked the character of this man as an enemy of Christ. After having revoked the honors and revenues which had in the preceding reigns of his uncle and cousin been granted to the ministers of the church; as well as fining and banishing others, he exerted himself for the purpose of destroying all their religious books; and caused the Christian name to be changed to that of *Galilean*. Still there remained one triumphant monument of the truth of the gospel, to confound every bold opposer. The destruction of the temple at Jerusalem had been foretold by Jesus and the Prophets; and Julian resolved to give the lie to their predictions by effecting its restoration.

By this experiment the great struggle between superstition and Christianity must be determined. He committed the conduct of this design to one Alypius, who had formerly been a lieutenant in Britain; who vigorously set himself to execute this project. Every assistance had been rendered, necessary to give success; but what a fruitless thing is it for man to strive with his Maker! "Horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance; Alypius thought best to give over the enterprise;" thus He, whose counsel shall stand, made the wrath of man to

\* Strong doubts are entertained by Christians as to the truth of the vision of Constantine—or the advantage gained by the Church of Christ by his professed conversion.

praise him; and eternized the gospel of his Son, in the indelible disgrace of the daring opposer.

Though defeated, yet not fully discouraged, he determined to persevere in his design of exterminating the Christian cause, but in an expedition against the Persians, his folly was repressed, and all his impious designs frustrated by his death. He was shot in battle to the heart with an arrow; when, catching the blood which issued from the wound in his hand, the enraged victim threw it up towards heaven, exclaiming, "*Vicisti, O Galilee.*" *Oh Galilean, thou hast overcome me!*

It is mentioned that about this time, one Libianus meeting a Christian schoolmaster at Antioch, asked him in derision, What the carpenter's son was now doing! "*The carpenter's son,*" replied the schoolmaster, "*is making a coffin for your hero.*" The event proved the truth of this prediction.

JOVIAN, VALENTINIAN, &amp;c. &amp;c.

Succeeded Julian, who all professed Christianity, and employed themselves in the design of eradicating Paganism, and giving stability in the earth to the gospel of truth; so that towards the close of this century the splendor of superstition, by its lengthened shadows, indicated its irrecoverable decline.

THE DESTRUCTION OF ROME.

The time had now commenced, which had been marked out by Him, who disposes of kings and kingdoms according to his own will, when proud Rome, who had sat as a queen, impatient of a rival, and enforced her authority throughout the world, must be brought down, and sit in the dust.

Those people, who by the terror of their name had insured victory wherever they appeared, were now enervated by oppression. From the days of that mighty tyrant, Julius Cesar, they saw the consequence of a Roman Citizen, which hitherto had been the glory of the empire, declining to a mere shadow. There was nothing to contend for. Unconscious of that patriotic energy, which had urged them on to prodigies of valor, they fell at last an easy prey to the power of a numerous and determined foe.

The reduction of this mighty people was destined for *Alaric, King of the Goths*. For some time he had opposed the Roman power with various success. He learned wisdom from his enemies; and was taught to conquer by his defeats! and always, after a discomfiture, returned more formidable to the charge. Having presented himself to the astonished inhabitants, at the gates of Rome, he was bought off at an immense price. However the recess was but of short duration; returning he besieged and took the city. His soldiers were indulged in the dreadful privilege of pillage, which continued in an unbounded manner for three days. How mysterious are the ways of Providence! So sacred was the Christian name esteemed by these fierce invaders, that with rigid scrupulosity they shunned every appearance of the most remote hostility towards those who bore it. How strangely was the state of things reversed! The Pagans, who formerly, with savage joy had rioted in Christian blood, now applied to them for protection. Those illustrious monuments of art and learning, which perished amidst the indiscriminating fury of a barbarous and triumphant enemy, will ever be the subjects of regret. Rome itself still existed, though but for a little time. It was to be destroyed. The execution of which was effected by *Genseric, King of the Vandals*. For fourteen days did his ferocious soldiers proceed, with implacable fury, in the desolation of that place, which had long been the terror and astonishment of the whole world: Scenes of slaughter were there exhibited, too horrible to relate. Babylon fell, never to rise again.

In the case of this great people, we see how uncertain are all sublimity things.—If wisdom, if prowess could have given stability, Rome would never have been insulted in her ruins. The glory of this world passeth away. How infinitely more enviable is the character of the meanest subject of the Prince of Glory, than an emperor of Greece or Rome. His citizenship is in heaven, Phil. iii. 20. Despised and rejected like his Divine Master, he may be, he will be, amongst men; yet he was born to shine. With pious heroism he is willing to endure hardships; but in a little, a very little time, he shall break forth resplendent as the sun travelling in his strength. His enemies confounded shall stand amazed at the greatness of his salvation, whilst he, emancipated from the hand of every enemy, shall for ever dwell "high in salvation and the climes of bliss."

THE HISTORY OF THE CHRISTIAN CHURCH FROM THE FOURTH CENTURY.

Hitherto the history of the Christian church has been considered in connexion with that of the Roman empire, which by its general and prevailing authority, must have affected it in a considerable measure. But the period had now arrived, when the legs and feet of the great image, represented in Daniel, were to be broken in pieces; when that stupendous edifice, reared by the boundless ambition of aspiring mortals, and cemented with the blood of millions of the human race, should receive a final overthrow. We shall, therefore, in the further prosecution of this subject, direct our inquiries to its respective and most important periods.

The cause of Christ in Britain suffered the greatest violence from their continental Pagan neighbors, the Saxons, who had been invited over to assist our forefathers against their enemies, the Picts and Scots. The number of these auxiliaries had been from time to time, considerably increased; and the Romans having totally abandoned this country, the inhabitants found that they had received into their bosom a formidable and insidious enemy. Allured by a superior soil and climate, they formed the design of securing to themselves this country for a possession; and the native Britons, vanquished in the field, experienced the most deplorable calamities from their ferocious conquerors. The Saxons, being Pagans, were extremely zealous for the support of their idolatrous religion; with indiscriminating fury they marked with desolation whatever bore the name of Christian. The Churches were burnt, their priests wantonly massacred, and whenever they had an opportunity, they rioted in sacred blood. The Saxons had a great number of idols, the names of which are perpetuated in the names of our days. In consequence of the ascendancy which these rude invaders obtained, Paganism was restored, and the temples of dumb idols reared their heads, where once stood the Churches of the living God.

In this lamentable situation Christianity continued till the time of Ethelbert, a king of Kent, who married Bertha, daughter to the king of France. She, being a Christian previously to her marriage, had secured the free use of her religion, and assiduously exerted herself to recommend the same to her husband. By the gentleness of her temper, and the rectitude of her whole demeanor, she evidenced the excellency of its nature. In order to effect the conversion of Ethelbert, Gregory, Bishop of Rome, formed a mission to this country, at the head of which he placed Augustin, a monk. Having landed at the Isle of Thanet, the king was informed of his design, and agreed to give Augustin an audience, to which the monk advanced with all the superstitious pageantry of more modern Rome. A silver cross, as a banner, was carried before him, and a painting of our Saviour; and as they advanced, they sang a litany. Augustin opened his commission, importing, that it contained tidings of eternal happiness: to which the king replied, "Your proposals are noble, and your promises inviting; but I cannot resolve upon quitting the religion of my ancestors for one that appears to me supported only by the testimony of persons that are entire strangers to me. However, since I perceive you have undertaken so long a journey on purpose to impart to us what you deem most important and valuable, you shall not be sent away without some satisfaction. I will take care you are treated civilly in my dominions, and supplied with all things necessary and convenient. And if any of my subjects, convinced by what you shall say to them, desire to embrace your religion, I shall not be against it." Shortly after the king himself embraced Christianity, and was baptized. The humble Augustin, in the plenitude of his zeal, violently exerted himself to subjugate the British Church to the authority of the Bishop of Rome. During the time of the Saxon persecutions, many of the natives fled for security to that part of the island now called Wales, and carried their religion with them. They had an archiepiscopal See at Carleen, in Monmouthshire; which was afterwards removed to Menevia, or St. David's, in Pembrokeshire, by the archbishop of St. David, the titular saint of the ancient Britons. The scheme of Augustin, to induce the ancient British Church to submit to the growing authority of Rome was frustrated by the good sense of our countrymen. In the year 601, a council was called for the accomplishment of his pious purpose, to which our plain forefathers gave the following reply:—"Be it known unto you, without doubt, that we all are, and every one of us, obedient and subject unto the Church of God, and unto the Bishop of Rome, and to every godly Christian, to love every one in his degree, in perfect charity, and to help every one of them, by word and deed, to be the children of God; and other obedience than this we do not owe to him whom you name to be Pope, nor to the father of fathers, and to be claimed, and to be demanded. And this obedience we are ready to give, and to pay to him, and to every Christian, continually. Besides, we are under the government of the Bishop of Raerlion upon Uske, who is to oversee, under God, over us, to cause us to keep the way spiritual." Thus Augustin, being disappointed of the consummation of his humble project, refused to communicate with them; and in the height of his zeal denounced against them the vengeance of Heaven for their disobedience. Whether he was careful enough to fulfill his own prediction, by causing Ethelbert to stir up Ethelride, king of Northumberland, who murdered 1200 of the monks of Bangor, the abbot of which place had been the principal in opposing Augustin, is attended with too much uncertainty now to determine. However, the monk was created by the Pope archbishop of Canterbury; and after having lived in England eight years, died, and was buried at his own cathedral.

To be Continued.